

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. II. 7.

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Saturday, June 11, 1853.

Price One Penny.

HISTORY OF JOSEPH SMITH.

(Continued from page 355.)

October 3rd. I attended the High Council, to investigate charges preferred by Reynolds Cahoon against Elder John Gould "for making expressions calculated to injure the cause we have espoused, and manifesting a strong dissatisfaction against the teachings of the Presidency." Also against Dean Gould for speaking unadvisedly against Elder Rigdon and other Elders.

In the case of John Gould, the accuser and defendant agreed the matter should be talked over, by which all difference of feeling was allayed. Gould confessed, and was acquitted.

Dean Gould acknowledged that he spoke unadvisedly against President Rigdon, and was forgiven.

In the afternoon, I waited on most of the Twelve, at my house, and exhibited to them the ancient records, and gave explanations. This day passed off with the blessing of the Lord.

Sunday 4th. I started early in the morning, with brother John Corroll, to hold a meeting in Perry. When about a mile from home, we discovered two deer playing in the field, which diverted our minds by giving an impetus to our thoughts upon the subject of the creation of God. We conversed on many topics. The day passed off very agreeably, and the Lord blessed our souls. When we arrived at Perry, we were disappointed of a meeting, through mis-arrangement, but conversed

freely with brother Corroll's relatives, which allayed much prejudice. May the Lord have mercy on their souls.

Monday 5th. I returned home, being much fatigued from riding in the rain. Spent the remainder of the day in reading, meditation, &c. And in the evening attended a Council of the Twelve Apostles; had a glorious time, and gave them much instruction concerning their duties for time to come; told them that it was the will of God they should take their families to Missouri next season; also this fall to attend the solemn assembly of the first Elders, for the organization of the School of the Prophets; and attend to the ordinance of the washing of feet; and to prepare their hearts in all humility for an endowment with power from on high; to which they all agreed with one accord, and seemed to be greatly rejoiced. May God spare the lives of the Twelve, with one accord, to a good old age, for Christ the Redeemer's sake. Amen.

Tuesday, 6th. At home. Elder Stevens came to my house, and loaned F. G. Williams and Co. six hundred dollars, which greatly relieved us of our present difficulties. May God bless and preserve his soul for ever.

Afternoon, called to visit my father, who was very sick with a fever; some better towards evening. Spent the rest of the day in reading and meditation.

Wednesday, 7th. Went to visit my fa-

ther, found him very low, administered some mild herbs, agreeably to the commandment. May God grant to restore him immediately to health for Christ the Redeemer's sake. Amen.

Bishop Whitney and brother Hyrum Smith started by land, in the stage, for Buffalo, New York, to purchase goods to replenish the committee's store. May God grant, in the name of Jesus, that their lives may be spared, and they have a safe journey, and no accident or sickness of the least kind befall them, that they may return in health and in safety to the bosom of their families.

Blessed of the Lord is brother Whitney, even the Bishop of the Church of Latter-day Saints, for the Bishopric shall not be taken away from him while he liveth. And the time cometh that he shall overcome all the narrow-mindedness of his heart, and all his covetous desires that so easily beset him; and he shall deal with a liberal hand to the poor and the needy, the sick and afflicted, the widow and the fatherless. And marvellously and miraculously shall the Lord his God provide for him, even that he shall be blessed with all the fulness of the good things of this earth, and his seed after him from generation to generation. And it shall come to pass, that according to the measure that he meteth out with a liberal hand to the poor, so shall it be measured to him again by the hand of his God, even an hundred fold. Angels shall guard his house, and shall guard the lives of his posterity, and they shall become very great and very numerous on the earth. Whomsoever he blesseth, they shall be blessed; whomsoever he curseth, they shall be cursed; and when his enemies seek him unto his hurt and destruction, and let him rise up and curse, and the hand of God shall be upon his enemies in judgment, they shall be utterly confounded and brought to desolation. Therefore he shall be preserved unto the utmost, and his life shall be precious in the sight of the Lord, he shall rise up and shake himself, as a lion riseth out of his nest, and roareth until he shaketh the hills; and as a lion goeth forth among the lesser beasts, so shall the going forth of him be whom the Lord hath anointed to exalt the poor, and to humble the rich, therefore his name shall be on high, and his rest among the sanctified.

This afternoon, recommenced translating the ancient records.

Thursday, 8th. At home. I attended on my father, with great anxiety.

Friday, 9th. At home. Waited on my father.

Saturday, 10th. At home, and visited the house of my father, found him failing very fast.

Sunday, 11th. Waited on my father again, who was very sick. In secret prayer in the morning, the Lord said, "My servant, thy father shall live." I waited on him all this day with my heart raised to God in the name of Jesus Christ, that He would restore him to health again, that I might be blessed with his company and advice, esteeming it one of the greatest earthly blessings, to be blessed with the society of parents, whose mature years and experience render them capable of administering the most wholesome advice.

At evening, brother David Whitmer came in. We called on the Lord in mighty prayer in the name of Jesus Christ, and laid our hands on him, and rebuked the disease. And God heard and answered our prayers—to the great joy and satisfaction of our souls, our aged father arose, and dressed himself, shouted, and praised the Lord, called brother William Smith, who had retired to rest, that he might praise the Lord with us, by joining in songs of praise to the Most High.

Monday, 12th. Rode to Willoughby, in company with my wife, to purchase some goods at William Lyon's store. On our return, we found a Mr. Bradley lying across the road. He had been thrown from his wagon, and was much injured by the fall.

Tuesday, 13th. Visited my father, who was very much recovered from his sickness, indeed, which caused us to marvel at the might, power, and condescension of our Heavenly Father, in answering our prayers in his behalf.

Wednesday, 14th. At home.

Thursday, 15th. Laboured in father's orchard, gathering apples.

Friday, 16th. Was called into the printing office to settle some difficulties in that department. At evening I baptized Ebenezer Robinson. The Lord poured out His Spirit upon us, and we had a good time.

Saturday, 17th. Called my family together and arranged my domestic concerns, and dismissed my boarders.

Sunday, 18th. Attended meeting in the chapel, confirmed several that had been

baptized, and blessed several children with the blessings of the New and Everlasting Covenant. Elder Parley P. Pratt preached in the forenoon, and Elder John F. Boynton in the afternoon. We had an interesting time.

Monday, 19th. At home. Exhibited the records of antiquity to a number who called to see them.

Tuesday, 20th. At home. Preached at evening, in the school house.

Wednesday, 21st. At home.

Thursday, 22nd. At home, attending to my domestic concerns.

Friday, 23rd. At home. At 4 o'clock, afternoon, Oliver Cowdery, David Whitmer, Hyrum Smith, John Whitmer, Sidney Rigdon, Samuel H. Smith, Frederick G. Williams, and W. W. Phelps, assembled, and we united in prayer with one voice, before the Lord, for the following blessings—That the Lord would give us means sufficient to deliver us from all our afflictions and difficulties wherein we are placed by means of our debts; that He would open the way and deliver Zion in the appointed time, and that without the shedding of blood; that He would hold our lives precious, and grant that we may live to the common age of man, and never fall into the hands nor power of the mob in Missouri, nor in any other place; that He would also preserve our posterity, that none of them fall, even unto the end of time; that He would give us blessings of the earth sufficient to carry us to Zion, and that we may purchase inheritances in that land, even enough to carry on and accomplish the work unto which He has appointed us; and also that He would assist all others who desire, according to His commandments, to go up and purchase inheritances, and all this easily and without perplexity and trouble; and finally, that in the end, He would save us in His celestial kingdom. Amen.

Saturday, 24th. Mr. Goodrich and lady called to see the ancient records, and also Dr. F. G. Williams to see the mummies. Brothers Hawks and Carpenter, from Michigan, visited us, and tarried over night.

Sunday, 25th. Attended meeting, with brothers Hawks and Carpenter. President Rigdon preached in the forenoon, Elder Lyman E. Johnson in the afternoon, after which, Elder S. Brunson joined brother William Perry and sister Eliza Brown in matrimony, and I blessed them with

long life and prosperity in the name of Jesus Christ.

At evening I attended prayer meeting, opened it, and exhorted the brethren and sisters, about one hour. The Lord poured out His Spirit, and some glorious things were spoken in the gift of tongues, and interpreted, concerning the redemption of Zion.

Monday, 26th. Went to Chardon to attend the County Court, in company with brothers Hyrum, Samuel, and Carlos Smith. Brother Samuel was called in question before this Court for not doing military duty, and was fined because we had not our Conference minutes with us for testimony to prove that F. G. Williams was clerk to the Conference. This testimony we should have carried with us, had it not been for the neglect of our counsel or lawyer, who did not put us in possession of this information—this we felt was a want of fidelity to his client, and we consider it a base insult, practised upon us on account of our faith, that the ungodly might have unlawful power over us, and trample us under their unhallowed feet. And in consequence of this neglect, a fine was imposed upon brother Samuel, of twenty dollars, including costs, for which he was obliged to sell his cow to defray the expenses of the same. And I say, in the name of Jesus Christ, that the money which they have thus unjustly taken, shall be a testimony against them, and canker, and eat their flesh as fire.

Tuesday, 27th. In the morning I was called to visit at brother Samuel Smith's. His wife was confined, and in a dangerous situation. Brother Carlos went to Chardon after Dr. Williams. I went out into the field and bowed before the Lord, and called upon Him in mighty prayer, in her behalf. And the word of the Lord came unto me, saying, "My servant Frederick shall come, and shall have wisdom given him, to deal prudently, and my handmaid shall be delivered of a living child, and be spared." The doctor came, in about one hour afterwards, and in the course of two hours she was delivered, and thus what God had manifested to me was fulfilled, every whit. This evening I preached in the school house, to a crowded congregation.

Wednesday, 28th. At home, attending to my family concerns.

Thursday, 29th. Brother W. Parish commenced writing for me, at fifteen dol-

lars per month. I paid him sixteen dollars in advance out of the committee's store. Father and mother Smith visited us. While we sat writing, Bishop Partridge passed our window, just returned from the east.

I was called to appear before the High Council, which was then sitting, to give my testimony in an action brought by brother William Smith, against brother David Elliot, for whipping his daughter unreasonably. My testimony was in brother Elliot's favour, from conversation with the parents and the girl, at their house in Chagrin. I was satisfied that the girl was in the fault, and that the neighbours were trying to create a difficulty.

Returned to our writing room, went to Dr. Williams' after my large journal, made some observations to my scribe concerning the plan of the city, which is to be built up hereafter on this ground consecrated for a Stake of Zion.

While at the Doctor's, Bishop E. Partridge came in, in company with President Phelps. I was much rejoiced to see him. We examined the mummies, returned home, and my scribe commenced writing in my journal a history of my life; concluded President Cowdery's second letter to W. W. Phelps, which President Williams had begun.

Bishop Whitney and his wife, with his father and mother, called to visit us. His parents having lately arrived here from the east, called to make inquiry concerning the coming forth of the Book of Mormon. Bishop Partridge and some others came in. I then sat down and related to them the history of the coming forth of the book, the administration of the angel to me, the rudiments of the Gospel of Christ, &c. They appeared well satisfied, and I expect to baptize them in a few days, though they have made no request of the kind.

Went to the Council. The Presidency arose and adjourned. On my return, Elder Boynton observed that long debates were bad. I replied that it was generally the case that too much altercation was indulged in on both sides, and their debates protracted to an unprofitable length.

We were called to supper. While seated at table, we indulged in a free interchange of thought, and Bishop Whitney observed to Bishop Partridge, that the thought had just occurred to his mind, that perhaps in about one year from this time, they might be

seated together around a table on the land of Zion. My wife observed she hoped it might be the case, that not only they, but the rest of the company present, might be seated around her table on that land of promise. The same sentiment was reciprocated from the company around the table, and my heart responded, Amen. God grant it, I ask in the name of Jesus Christ.

After supper I went to the High Council, in company with my wife, and some others that belonged to my household. I was solicited to take a seat with the Presidency, and preside on a trial of sister Elliot. I did so. My mother was called as testimony, and began to relate circumstances that had been brought before the Church and settled. I objected against such testimony. The complainant, brother William Smith, arose and accused me of invalidating or doubting my mother's testimony, which I had not done, nor did I desire to do. I told him he was out of place, and asked him to sit down. He refused. I repeated my request. He became enraged. I finally ordered him to sit down. He said he would not, unless I knocked him down. I was agitated in my feelings on account of his stubbornness, and was about to leave the house, but my father requested me not to do so. I complied, and the house was brought to order after much debate on the subject, and we proceeded to business.

The decision of the Council in the case of brother Elliot, was, "that the complaint was not without foundation, yet, the charge has not been fully sustained, but he has acted injudiciously, and brought a disgrace upon himself, his daughter, and upon this Church, because he ought to have trained his child in a way that she should not have required the rod at the age of fifteen years." Brother Elliot made his confession and was forgiven. Sister Elliot confessed her wrong and promised to do so no more, consequently the Council forgave her. And they were both restored to fellowship.

Friday, 30th. At home. Mr. Francis Porter, from Jefferson county, New York, a member of the Methodist church, called to make some inquiry about lands in this place (Kirtland), whether there were any valuable farms for sale, and whether a member of our Church could move into this vicinity, and purchase lands, and enjoy his own possessions and property, with-

out making them common stock. He had been requested to do so by some brethren who live in the town of Lacey, New York. I replied that I had a valuable farm joining the Temple lot I would sell, and that there were other lands for sale in this place, and that we had no common stock business among us; that every man enjoys his own property, or can, if he is disposed, consecrate liberally or illiberally to the support of the poor and needy, or the building up of Zion. He also inquired how many members there were in this Church. I told him there were about five or six hundred who communed at our Chapel, and perhaps a thousand in this vicinity.

At evening I was presented with a letter from brother William Smith, the purport of which is, that he is censured by the brethren on account of what took place at the Council last night, and wishes to have the matter settled to the understanding of all, that he may not be censured unjustly, considering that his cause was a just one, and that he had been materially injured. I replied that I thought we parted with the best of feelings, that I was not to blame on account of the dissatisfaction of others. I invited him to call and talk with me, and that I would talk with him in the spirit of meekness, and give him all the satisfaction I could. [This reply was by letter.]

Saturday, 31st. In the morning, brother Hyrum Smith came in and said he had been much troubled all night, and had not slept any, that something was wrong. While talking, brother William Smith came in, according to my request last night. Brother Hyrum said that he must go to the store. I invited him to stay. He said he would go and do his business and return. He did so. While he was gone, brother William introduced the subject of our difficulty at the Council. I told him I did not want to converse upon the subject until Hyrum returned. He soon came in. I then proposed to relate the occurrences of the Council before named, and wherein I had been out of the way I would confess it, and ask his forgiveness, and then he should relate his story, and make confession wherein he had done wrong, and then leave it to brother Hyrum Smith and brother Parish to decide the matter between us, and I would agree to the decision, and be satisfied therewith.

He observed that he had not done wrong, and that I was always determined to carry my points whether right or wrong, and therefore he would not stand an equal chance with me. This was an insult, but I did not reply to him in a harsh manner, knowing his inflammatory disposition, but tried to reason with him and show him the propriety of a compliance with my request. I finally succeeded, with the assistance of brother Hyrum, in obtaining his assent to the proposition that I had made. I then related my story, and wherein I had been wrong I confessed it, and asked his forgiveness. After I got through, he made his statements, justifying himself throughout in transgressing the order of the Council, and treating the authority of the Presidency with contempt. After he had got through, brother Hyrum began to make some remarks, in the spirit of meekness. He (William) became enraged. I joined brother Hyrum in trying to calm his stormy feelings, but to no purpose, he insisted that we intended to add abuse to injury, his passion increased, he arose abruptly, declared that he wanted no more to do with us. He rushed out at the door. We tried to prevail on him to stop, but all to no purpose. He went away in a passion, and soon after sent his license to me. He went home and spread the heaven of iniquity among my brethren, and especially prejudiced the mind of brother Samuel. I soon learned that he was in the street, exclaiming against me, which we doubt our enemies rejoiced at. And where the matter will end I know not, but I pray God to forgive him and them, and give them humility and repentance.

The feelings of my heart I cannot express on this occasion, I can only pray my Heavenly Father to open their eyes, that they may discover where they stand, that they may extricate themselves from the snare they have fallen into.

After dinner I rode out in company with my wife and children, brother Carlos, and some others. We visited brother Boundy and family, who live near Willoughby. We had an interesting visit. As soon as I returned, I was called upon to baptize Samuel Whitely, and his wife and daughter. After baptism we returned to their house, and offered our thanks in prayer. I obtained a testimony that brother William would return to the Church, and repair the wrong he had done.

Sunday morning, Nov. 1st, 1835. Ye.

ily thus saith the Lord unto me his servant, Joseph Smith, jun., "Mine anger is kindled against my servant Reynolds Cahoon, because of his iniquities, his covetous and dishonest principles, in himself and family, and he doth not purge them away, and set his house in order. Therefore, if he repent not, chastisement awaiteth him, even as it seemeth good in my sight, therefore go and declare unto him these words."

I went immediately and delivered this message according as the Lord commanded me. I called him in, and read what the Lord had said concerning him. He acknowledged that it was verily so, and expressed much humility.

I then went to meeting. Elder Correll preached a fine discourse.

In the afternoon President Phelps continued the services of the day by reading the fifth chapter of Matthew, also the laws regulating the High Council, and made some remarks upon them, after which, Sacrament was administered. I then confirmed a number who had been baptized, and blessed a number of children, in the name of Jesus Christ, with the blessings of the New and Everlasting Covenant. Notice was then given, that the Elders' school would commence on the morrow.

Monday, 2nd. I was engaged in regulating the affairs of the school, after which I had my team prepared, and Sidney, Oliver, Frederick, my scribe, and a number of others, went to Willoughby to hear Doctor Pixotto deliver a lecture on the theory and practice of physic. Called at Mr. Cushman's, dined, attended the lecture. Was treated with great respect throughout, and returned home.

Lyman White arrived from Zion, also George A. and Lyman Smith returned from a mission, after an absence of five months, to the east. The question was agitated whether Frederick G. Williams or Oliver Cowdery should go to New York, to make arrangements respecting a book-binery. They referred to me for a decision. And thus came the word of the Lord to me, saying—

It is not my will that my servant Frederick should go to New York, but, inasmuch as he wishes to go and visit his relations, that he may warn them to flee the wrath to come, let him go and see them for that purpose, and let that be his only business, and behold, in this thing, he shall be blessed

with power to overcome their prejudices, verily thus saith the Lord. Amen.

Tuesday, 3rd. Thus came the word of the Lord unto me concerning the Twelve, saying—

Behold they are under condemnation, because they have not been sufficiently humble in my sight, and in consequence of their covetous desires, in that they have not dealt equally with each other in the division of the monies which came into their hands; nevertheless, some of them dealt equally, therefore they shall be rewarded; but verily I say unto you, they must all humble themselves before me, before they will be accounted worthy to receive an endowment, to go forth in my name unto all nations.

As for my servant William, let the Eleven humble themselves in prayer and in faith, and wait on me in patience, and my servant William shall return, and I will yet make him a polished shaft in my quiver, in bringing down the wickedness and abominations of men; and there shall be none mightier than he, in his day and generation, neither less; if he repent not speedily, he shall be brought low, and shall be chastened sorely for all his iniquities he has committed against me; nevertheless the sin which he has sinned against me is not even now more grievous than the sin with which my servant David W. Patten, and my servant Orson Hyde, and my servant Wm. E. McLellin have sinned against me, and the residue are not sufficiently humble before me.

Behold the parable which I spake concerning a man having twelve sons; for what man among you, having twelve sons, and is no respecter of them, and they serve him obediently, and he saith unto one, Be thou clothed in robes, and sit thou here; and to the other, Be thou clothed in rags, and sit thou there; and looketh upon his sons, and saith, I am just? Ye will answer, and say, no man; and ye answer truly; therefore, verily thus saith the Lord your God, I appoint these Twelve that they should be equal in their ministry, and in their portion, and in their evangelical rights; wherefore they have sinned a very grievous sin, inasmuch as they have made themselves unequal, and have not hearkened unto my voice; therefore, let them repent speedily, and prepare their hearts for the solemn assembly, and for the great day which is to come; verily thus saith the Lord. Amen.

I then went to assist in organizing the Elders' school, called to order, and made some remarks upon the object of this school, and the great necessity of our rightly improving our time and reining up our minds to a sense of the great ob-

ject that lies before us, viz.—that glorious endowment that God has in store for the faithful.

I then dedicated the school in the name of the Lord Jesus Christ.

After the school was dismissed, I attended a patriarchal meeting at brother Samuel Smith's; his wife's parents were blessed, also his child named Susannah.

At evening I preached in the school house, to a crowded congregation.

Wednesday, 4th. At home in the morning. Attended school during school hours, made rapid progress in our studies. In the evening lectured on grammar, at home. King Follet arrived from Zion this day.

Thursday, 5th. Attended school. Isaac Morley came in from the east.

This morning I was called to visit Thomas Burdick, who was sick. I took my scribe with me, and we prayed for and laid our hands on him in the name of the Lord Jesus Christ, and rebuked his affliction.

William E. McLellan and Orson Hyde came in and desired to hear the Revelation concerning the Twelve. My scribe read it to them. They expressed some little dissatisfaction, but after examining their own hearts, they acknowledged it to be the word of the Lord, and said they were satisfied. After school, Brigham Young came in, and desired also to hear it read; after hearing it, he appeared perfectly satisfied.

In the evening I lectured on grammar.

Friday morning, 6th. At home. At-

(To be continued.)

tended school during school hours, returned and spent the evening at home. I was this morning introduced to a man from the east. After hearing my name, he remarked that I was nothing but a man, indicating by this expression, that he had supposed that a person to whom the Lord should see fit to reveal His will, must be something more than a man. He seemed to have forgotten the saying that fell from the lips of St. James, that Elias was a man of like passions like unto us, yet he had such power with God, that He, in answer to his prayers, shut the heavens that they gave no rain for the space of three years and six months; and again, in answer to his prayer, the heavens gave forth rain, and the earth brought forth fruit; and indeed, such is the darkness and ignorance of this generation, that they look upon it as incredible that a man should have any intercourse with his Maker.

Saturday, 7th. Spent the day at home, attending to my domestic concerns.

The word of the Lord came unto me, saying—

Behold, I am well pleased with my servant Isaac Morley, and my servant Edward Partridge, because of the integrity of their hearts in labouring in my vineyard, for the salvation of the souls of men. Verily I say unto you, their sins are forgiven them, therefore say unto them, in my name, that it is my will that they should tarry for a little season, and attend the school, and also the solemn assembly, for a wise purpose in me. Even so. Amen.

THE POLLUTION OF LONDON.

It is said that there are in London 80,000 females who receive the wages of prostitution, and about 400 men and women, whose business it is to allure young females, from eleven years of age, into the maelstroms of pollution. Other large cities present similar pictures. Truly "the earth is defiled under the inhabitants thereof." The social ties of man are broken. Domestic affections are desecrated by some, and totally unheeded by others. The physical power is misdirected, infuriated, until the vagrancy of desire, and the rage of lust, are satiated, engendering disease and premature decay in the corporeal

system of man. Need we ask, why this decrepitude before man has arrived to the years of maturity? Need we ask, why that sickly health, that pitiless arm, that dull eye, that drooping spirit, that physical debility, that squalor, impurity, and wretchedness, herding together in the thickly crowded and narrow avenues, courts, and alleys of this vast metropolis? How revolting to the mind, to behold that man whom God made in His own image, so degraded, so debased, and so far removed from the mental, physical, and moral design of the Lord!

It is evident that society wants re-mo-

deling, and had we not the prophecies of inspired men that such would take place in the last days, it would be a painful anticipation to the mind, that in a few years our fair land would be overrun by Vandals, disbanding and desecrating all that is lovely and beautiful, opening the flood-gates of iniquity, that impatient depravity might rush on like a foaming cataract, sweeping before it all the pure and warm affections that blend the human family together, destroying in its impetuous course the verdant spots in life's dreary waste, making the land a desolation.

But we rejoice to know that God has set up His Kingdom, and revealed the laws

of purity and chastity, and that society is re-modeling upon that portion of the land which God pointed out for the location of His Saints, where they may do His will upon the earth, as it is done in heaven. There hideous depravity, profligacy, and physical filthiness, cannot dwell. But there will "health tint the countenance, nerve the arm, wing the feet, exhilarate the spirit, and pour a spring-tide of energy through the channels of life; there the robust mechanic will sport with labour, laugh at poverty, and find existence to be a luxury and a joy."

G. F. A. SPILLER.

The Latter-day Saints' Millennial Star.

SATURDAY, JUNE 11, 1858.

STATE OF THE CHURCH IN THE BRITISH ISLES, &c.—We have been favoured with communications from various Pastors and Presidents of Conferences of late, giving us very favourable accounts of the state of the Church in most parts of the British Isles. Many Conferences have been held, of which interesting reports have been given. Active measures are being taken to spread a knowledge of the truth among the people, manifesting the untiring zeal of those who are labouring in the ministry. The further development of principles which have long been hid from the world, seems to tend greatly to arouse the energies of the faithful, and bring into exercise the more noble determinations of the soul to endure all things, rather than fail to inherit the crown of Eternal Lives. We learn that a spirit of persecution and mobocracy has been manifested in some places, but has mostly abated without much personal injury to the Saints, and has proved no detriment to the work in general.

The public mind in some places seems to be in agitation from occasional lectures professing to expose "Mormonism," by certain disturbers of the public peace, who generally prove themselves to be very partial to both spirits and women, except on occasions when they publicly announce their obscenity of language to be so great as to render them perfectly inefficient in the company of the latter, who are of necessity excluded. So far as we are concerned, we are quite willing the world should be fed with that kind of food most craved for by them, and which in many cases seems to indicate a very morbid appetite, as well as very unnatural digestive powers. The Saints, we are glad to learn, incline more and more to that with which the Lord is ever ready to feed His flock, to that which is lovely and peaceful, esteeming contentment, purity, and truth with all its virtues, as more congenial to their natures, and as more conducive to the health and salvation of both their bodies and spirits. The result is a general readiness to engage in all duties which demand the action of the Saints for the furtherance of the Kingdom of God upon the earth.

The Lord is manifesting His favour by blessing His people with the Gifts of the Gospel, which are for their profit and learning. The gift of healing is causing the hearts of many to rejoice, tongues and the interpretation of tongues are affording consolation to the faithful by the knowledge imparted through them, dreams and

visions of the future, given by the Spirit of God, reveal the sublimity of His purposes, soon to be opened to the wondrous gaze of mortals; while the whisperings of the Spirit, in a still small voice, give a happy assurance to those who have learned to know its intimations, that the light of Revelation is the only sure guide by which they can be led to participate in the heavenly joys of a Godly dominion.

While but little opposition is brought to bear upon the Saints, a favorable opportunity is given them to mature their reflections upon many important doctrines and principles, which will impart to them a decision of mind, and stability of character, not to be moved by every wind that so easily agitates the restless and angry elements of which society is composed. An indifference in obtaining knowledge is often attended with the most serious consequences. All who can be shaken will be shaken, and only those who cannot be shaken will be able to stand. How appropriate then the admonition—"Take heed, lest ye also fall."

We are informed of a steady increase of the Church, in most parts of the country, which shows that investigation has not altogether ceased. In some places there are more flattering prospects than have ever before existed.

Although some Elders in other countries have found the people who were hungering after the Truth, beyond their reach, through the influence of wicked men who strive to keep them in subjection, and who seek to suppress the testimony of the Elders, yet the general success of the Elders, both at home and in foreign countries, has been truly marvellous, and affords us a great amount of interesting correspondence, showing that the Lord is with His people to bless them, whether upon the sea or upon the land.

Those Pastors and Presidents of Conferences who have not recently submitted to us any account of the state of the work under their watch-care, are reminded that we wish all Pastors and Presidents of Conferences to furnish us a brief yet faithful statement of the general condition and spirit of the work under their charge, as often as once in three months. As the Conferences generally hold their Conference meetings once a quarter, we presume that at those times the Pastors and Presidents will be best informed of the state of their respective Conferences. These quarterly communications to us, should not contain any other business whatever.

FOREIGN CORRESPONDENCE.—*Arrival of Elder Levi Richards at Boston.*—Elder Levi Richards writes us from Boston, U. S., and informs us that he, with his lady, landed there on the 13th of May.

Germany.—Elder Daniel Gern writes us, under date, Hamburg, May 23rd. An earnest spirit of inquiry was manifested in many parts of Germany and Silesia, by the masses of the people. Six persons had given in their names for baptism at Hamburg the day previous.

Although in many parts of the Germanic Confederation, the authorities appear to be dreadfully afraid of the innovations which "Mormonism" might introduce upon old established customs and traditional notions of religion, yet we are pleased to find that, amongst the masses of the people, many are ready to receive the truth, and to welcome the servants of God to their midst. This forces the conclusion upon our minds that many of the German nation will eventually embrace the Gospel, and be numbered amongst the people of God. We feel well convinced that much of the seed of Israel lies under the shadow of German authority, waiting for a favorable opportunity to "swell the restoration." May that time be hastened.

DEPARTURE OF ELDER FINDLAY.—Elder Allan Findlay sailed from Liverpool, May 25th, on board the *Jeune Esperance*, on a mission to Russia.

MARRIAGE INSTITUTED FOR THE RIGHTEOUS.

(Extract from the Seer.)

The object of marriage, as has been abundantly proved, is to multiply the human species and instruct them in every principle of righteousness, that they may become like God, and be one with Him, and inherit all the fulness of His glory. This being the real object of marriage, a question naturally arises—Have the wicked the same right to the blessings of a numerous posterity, under this divine institution, as the righteous? We answer, that they have not. And we shall now proceed to show, from the Scriptures, that the Lord has made a great distinction in regard to this thing, between the wicked and the righteous.

First—We have no example of the wicked ever being married by divine authority. Where have we an instance of this kind? We have abundance of instances where the wicked have been married, but were these marriages by divine appointment? Were they joined together of God? Were the ministers who officiated directed by revelation to join them together as one flesh? We have no instance of the kind, in the divine oracles. It is true, the Scriptures tolerate such a practice, the same as God has tolerated the illegal marriages during the last seventeen centuries, and the same as He tolerated the law of divorce among the Israelites, because of the hardness of their hearts. He has suffered the wicked to marry, according to human laws and human authority, in order that mankind might not become extinct, the same as He suffered the children of Jacob to sell their younger brother to the Ishmaelites, in order that they might not become extinct by the famine. There are many things that God permits, because of the hardness of the hearts of mankind, that they will be condemned for in the day of judgment. Joseph's brethren were condemned for their acts, but God caused good to result therefrom; this, however, did not clear them from their guilt. So it is in regard to those who have ventured to marry without divine authority, God will cause good to result from the same in the preservation of the human species upon the earth. But them-

tions of the wicked who have thus violated that divine institution, will be cast into hell, and will lose the blessings and privileges of the righteous who have married by divine authority. Therefore, the fact that God does not join the wicked in marriage, is an evidence that they have not the same privileges as the righteous in this holy matrimonial ordinance.

Secondly—Why does not God approve the marriages of the wicked equally with the righteous? Because by their wickedness, they not only bring damnation upon themselves, but upon their children also. The children seeing the wicked practices of their parents, would be very likely to follow their evil footsteps. We see this most abundantly exemplified, not only in wicked families, but among wicked nations. The nations who formerly inhabited the land of Canaan were unworthy of the ordinance of marriage, or of posterity, because their children beheld the wicked examples of their parents, and became worse and worse, until their iniquity was full, when the Lord, in order to put a stop to their unlawful marriages, and the multiplication of evil doers, was compelled to destroy husbands, and wives, and children, to the number of many millions. Hear what the Lord said to the children of Israel, concerning them—"But of the cities of these people, which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth; but thou shalt utterly destroy them, namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites, as the Lord thy God hath commanded thee, that they teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the Lord your God."—(Deut. xx. 16, 17, 18.) When Abram first came into that land, the Lord told him that their iniquity was "not yet full."—(Gen. xv.) But some four or five centuries after this, through the evil practices of their fathers, the children had become fully ripened in sin, and had filled up the measure of their cup. And to prevent the earth from being overrun with this evil race, and con-

rupting Israel with their abominable practices, it was necessary to utterly destroy every soul that breathed. Instead of the Lord's considering these nations fit to marry, he did not consider them worthy to live, or their children either, therefore he destroyed them, and gave their land to his people, and promised them, on conditions of righteousness, that He would greatly bless their land, and increase their flocks and herds, and their riches and substance. Moses said unto them, "The Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord swore unto thy fathers to give thee."—(Deut. xxviii. 11.)

Israel, then, because of righteousness, was considered worthy to be blessed with an increase of children, to be multiplied exceedingly, and become as the sands upon the sea shore innumerable; but they were considered worthy of this blessing only on conditions of righteousness, for if they turned away from the Lord, they would be no better qualified to save their children, than other nations. Should they forsake righteousness, Moses said that they also should be visited with every kind of plague and curse; and among other calamities he says, "Ye shall be left few in number, whereas ye were as the stars of heaven for multitude. And it shall come to pass that as the Lord rejoiced over you to do you good, and to multiply you, so the Lord will rejoice over you to destroy you, and to bring you to nought."—(Deut. xxviii. 62, 63.) Here then we

see that it is a cause of rejoicing with the Lord to multiply the righteous, and to diminish the wicked. Multiplication, therefore, was originally only designed for the righteous; but the wicked have presumed to take this blessing to themselves, and have thus been the instruments in bringing hundreds of millions into the world, which God is obliged from time to time to cut off and send to hell, in order that the world may not be brought wholly under their dominion, and the curse devour the whole earth as in the days of Noah.

The angels who kept not their first estate are not permitted to multiply. Why? Because of their wickedness. If granted this privilege, they would teach their offspring the same wicked, malicious principles by which they themselves are governed; they would teach them to fight against God, and against every thing else

that was good, and great, and glorious. This would not only make all their offspring miserable, but it would greatly enlarge the dominions of darkness. And to prevent all these great calamities and evils, God has wisely ordained to withhold marriage and increase of posterity entirely from them.

God is angry and displeased with wicked men and nations, as well as with the fallen angels, and though He suffers them to marry and to multiply, yet He will bring them to judgment for these things, and will punish them for bringing posterity into the world in all their corruption and wickedness; He will punish them with a double punishment, not only for their own evil deeds, but because they have taught their children the same. Their children must suffer as well as they, because their parents ventured to marry in unrighteousness. They and their children in all their generations are preparing themselves for the society of the fallen angels, and with them they will dwell, and like them they will be placed in a condition where they can no more be permitted to multiply. Having once married in unrighteousness, and brought eternal ruin and misery upon their seed, the Lord will no longer suffer them to enlarge their dominions of wickedness, and entail unhappiness and wretchedness upon immortal souls. They have forfeited all right to wives or the law of increase, by their abuses of these things here in this life.

When Noah and his sons were building the ark, all the nations of the earth were marrying and giving in marriage, but their marriages were all illegal, and they only multiplied their posterity to be cut off and to perish out of the earth. God did not sanction their marriages, neither was He pleased with them or their children. Noah and his sons were the only persons worthy of wives or children, they alone had a divine right to marry, and they alone had any legal claim on the Lord in behalf of their children. The most of the people in the days of the Patriarchs had turned away from the true God to the worship of idols, consequently the marriages of all such were unauthorized, and their illegitimate children were multiplied upon the earth to curse the earth with the idolatry of their fathers. David says that "the wicked shall be turned into hell, and all the nations that forget God." Can we, then, for one mo-

ment, suppose that God is pleased with the multiplication of the wicked? Does it please God to have the wicked marry, when, in so doing, they only increase the number who must be cast into hell? Far be it from us to impute such wickedness to God. That which God requires of the wicked, in the first place, is, to repent and become righteous, and then to marry and multiply a righteous posterity upon the earth; and if they will not do this, it would be far more tolerable for them in the day of judgment, if they would remain unmarried, for then they alone would suffer; but to be the instruments of bringing their own children to eternal ruin will greatly add to their torments. Who can, then, for one moment, believe that the wicked have equal privileges with the righteous, in the divine institution of marriage? Who can, with the word of God before them, believe that the wicked ought to multiply upon the earth, and raise up candidates for the devil's kingdom? No person can believe this, who believes the Bible.

Hear what the Prophet Isaiah says, concerning the children of the wicked; he declares, "The seed of evildoers shall never be renowned. Prepare slaughter for his children, for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities."—(Isa. xiv. 20, 21.) Now would it not be far better for them not to marry than to be the means of bringing both temporal and eternal judgments upon their children? God is certainly not pleased with their increase, or else He would not prepare slaughter for their children, to prevent them from filling the world with cities; if He were pleased with their increase, the more cities they filled, the better.

The Psalmist, in speaking of both the righteous and the wicked, says, that "Such as be blessed of Him shall inherit the earth, and they that be cursed of Him shall be cut off." And again he says, "He (the righteous) is ever merciful, and tender, and his seed is blessed. Depart from evil, and do good, and dwell for evermore. For the Lord loveth judgment, and forsaketh not His saints, they are preserved forever, but the seed of the wicked shall be cut off. The righteous shall inherit the land, and dwell therein forever."—(Ps. cxviii.) Thus we can see what the design of the Lord is in re-

gard to the seed of the wicked—they are to utterly perish out of the earth. Not so with the righteous—God has promised that they shall not only inherit the earth in this life, but they shall "dwell therein forever."

In a former part of this treatise, it was shown that adulterers forfeited their lives in ancient times, the reason was because they were not considered worthy of wives or children to perpetuate their names among the righteous; and being unworthy of these blessings, they were unworthy of life; hence they were commanded to be destroyed, that they might not transfer their wicked examples to a rising generation. And God was so displeased with adulterers, that He prohibited their posterity from the enjoyment of the blessings of His people. Hence, it is said, "A bastard shall not enter into the congregation of the Lord, even to his tenth generation shall he not enter into the congregation of the Lord."—(Deut. xxi. 2.)

The Jews, as a nation, were adulterers at the time Christianity was introduced among them. Jesus calls them an "adulterous generation." Consequently they had forfeited all right and title to raise up seed unto Abraham. They pretended to be Abraham's seed, but they had forfeited that title by their wickedness and adulteries; therefore, "Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. Ye are of your father, the devil, and the lusts of your father ye will do."—(John, viii. 33, 39, 44.) Being the children of the devil, they had forfeited all right to the divine institution of marriage. Instead of its being pleasing to God for them to pretend to be Abraham's children, and to multiply and spread forth their posterity, Jesus said unto them, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the paps that never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us."—(Luke xxi. 20-24.) They had forfeited the blessings of wives and children, and even of life itself, because they were an "adulterous generation," and full of all manner of wickedness. God would sooner of the very stones raise up children unto Abraham, than to have such wicked characters in-

dertake to marry and multiply. Who then cannot perceive that God makes a very great distinction between the wicked and the righteous in regard to marriage, and the multiplication of the human species? Those blessings were originally intended for the righteous, and for the righteous only, but the wicked have stepped forward to their own condemnation, and claimed the privileges of the righteous, bringing temporal and eternal judgments, upon their generations. Hence,

that which is a blessing to the righteous, will prove a cursing to the wicked. The ark of God, while it remained among the righteous, brought blessings, and glory, and honour, and great joy; but when it was taken by the Philistines, who had no business with it, it brought cursing, and plague, and desolation, and death, upon their numerous hosts. So will God punish the wicked for daring to claim a divine institution which was only intended for the righteous.

INTERESTING DISCOVERY AT OLD PANAMA, OF ROMAN COINS NEARLY 1600 YEARS OLD.

(From the Panama Echo, April 19.)

It will be remembered that in the *Daily Echo*, of March 9, a short paragraph announced the discovery of an earthenware vessel containing copper coins, at Old Panama. Yesterday we were favoured with a careful inspection of these relics of old times, by Dr. Authenreith, of this city, into whose possession they have now come.

Not professing to be a numismatologist, we are of course unable to read and interpret the inscriptions, but it is evident that they are all of Roman origin, many of them containing quite legibly, the names of Maximinus, Diocletian, and Constantine. By this, therefore, we have a clue to their date. Who the Maximinus was, we are not able to determine, as there were many Emperors of that name in the third and fourth century; but from being associated with the coins of Diocletian, it is perhaps possible that he was the one who ruled jointly with that Emperor between the years A. D. 284 and 305. Diocletian is well known as one of the most violent persecutors of the early Christians.

"Diocletian's fiery sword
Worked busy as the lightning—then was
Alban tried,
England's first martyr."

Constantine is remarkable as having been proclaimed Emperor at York, in 306, by the Roman legions in Britain; and though this title was not confirmed to him, he was placed in full authority over Gaul,

Spain, and Britain. After having defeated all the other aspirants for the throne, he at last became sole Emperor of the Roman Empire, and in 323 embraced Christianity, and removed the seat of government from Rome to Constantinople.

The coins of these three Emperors are well known to antiquarians in Europe, and are constantly found at all the old Roman stations, and sometimes in considerable quantities. The most interesting question is, how they found their way to old Panama! Perhaps some adventurer from Spain brought them over with him—some old antiquarian, who carried with him to the new world these relics of the old. Did they ever fall into the hands of the buccaneers, who, finding them to be neither gold nor silver, threw them away in disgust? Or did the owner, valuing them more than the riches that surrounded him, hide them in the ground, from the grasp of the plunderers? These questions must, we fear, remain forever unanswered.

These are, we believe, the first Roman coins ever discovered upon the continent of America, and as such, and from the locality in which they have been brought to light, they will doubtless possess much interest in the eyes of those curious in such matters, although their intrinsic value is probably not worth more than that of the old copper they contain.

TRUTH is a rock of strength sufficient to bear the universe; error, a mire in which bodies sink in proportion to their gravity.

VARIETIES.

LOUIS NAPOLEON wishes to re-impose the penalty of death for political offences.

ON SUNDAY, the 17th of April, in the vicinity of New Orleans, some soldiers and the inhabitants got into an affray, and several persons were severely injured.

It is said that the Empress of China is a Christian, and the Emperor himself more than half a convert.

EVEN to have a bad wife is better than to be a poor, neglected, vile bachelor, who is in all things both the centre and circumference of his own existence.—*Adam Clarke*.

LORD SHAFTESBURY says that he would be virtuous for his own sake, though nobody were to know it; as he would be clean for his own sake, though nobody were to see him.

THE Mansfield (Ohio, U.S.) Statesman talks of a "Brotherhood of Thieves," having branches and high officers in every state of the Union. Death is the penalty of any betrayal on the part of the members, who are numerous and respectable, many of them occupying important positions in church and state. Other papers discredit the matter.

SPIRIT RAPPERS.—The *Utica Gazette* learns that there are now in the lunatic asylum in that city about thirty patients whose insanity is traceable to the spirit rapping delusion, and the whole number of such patients in the United States is estimated at no less than six hundred. What good have the "spirits" done, to counter-balance this fearful evil?—*New York Herald*, April 26.

SPIRIT RAPPINGS AND NECROMANCY.—One of the Churches in the Presbytery of Chillicothe, Ohio, has suspended two of its members, who had been engaged in spirit rapping. The Presbytery adopted the following resolutions as to the rappings—"Resolved—That the practice of spirit rappings (so called), as it prevails in many parts, is, in view of this Presbytery, a revival of the old abomination of necromancy, so decidedly condemned in the word of God.—*New York Herald*, May 14.

WRITING IN POSTED NEWSPAPERS.—In consequence of the frequent practice of writing in newspapers addressed to America, the Postmaster-General has instructed the deputy postmasters, throughout the kingdom, to use every endeavour to detect such writing; and has ordered that all newspapers addressed to America, which are discovered to contain any other writing than the addresses of parties for whom such newspapers are intended, are to be charged treble letter postage.—*Lloyd's Newspaper*, May 15.

THE LATEST MIRACLE IN PARIS.—The last miracle of animal magnetism has not only turned all the tables in Paris, but all the hats, and even all the heads which they contain. On Monday night the experiment was tried at the house of a gentleman, and the papers relate the result—In the first place, a light mahogany tea table, with six legs and two castors, was placed on the waxed floor of the *salon*, and the palms of the hands of four persons (two ladies and two gentlemen) were placed upon it. The formation of a chain or circle, connected by the touching of the little fingers, being a mere pedantry of those who know little of the subject, was not observed. In three minutes the table cracked, undulated, and then moved. On being directed by the will of one of the party it moved along the floor, slowly or rapidly, to the right or the left, forward or backward; when thus directed it also rose on two legs, and resisted strong pressure before it would come down. While standing on two legs it also turned round to the right and the left, as directed by the will. A child of seven, weighing 35 pounds, was put upon the table, and it then moved as before, though somewhat less rapidly. Similar experiments were made with other tables, one smaller and one larger. The former moved freely under the hands of two of the French scientific gentlemen, going round, and backward and forward, and rising upon two legs or one, in exact obedience to their volition. They fully admitted the astonishing reality. A large table weighing 75 pounds was tried, and the experiments were perfectly successful. It moved rapidly and freely, and rose upon two legs by the volition of one of the party—an effect equal to raising a weight of fifteen pounds.—*News of the World*, May 8th.

It is stated that the Emperor of Russia has been notified by the Pope that he intends to set up a staff of priests in Poland.

THE idle should be classed among the dead, they are a sort of dead men who can't be buried.

A NEGRO undergoing an examination at Northampton, Mass., U.S., when asked if his master was a Christian, replied—"No, sir, he's a member of Congress."

PHILOSOPHERS say that shutting the eyes makes the sense of hearing more acute. A wag says that this accounts for the many closed eyes that are seen in our churches.

WONDERFUL things are related of table turnings and spirit rappings in America, Germany, France, Denmark, and England. If all is true that we hear, infidels, sceptics, socialists, secularists, and all other ists who disbelieve in present revelation from God, must look out, or in spite of their teeth they will soon believe in supernaturals. Lucifer seems to be brushing up his almost rusty armour, for a decisive struggle.

RUSSIA, having defeated the policy of France at Constantinople, in reference to the guardianship of the holy places in Palestine, seems now to be steadily and resolutely engaged in carrying out a plan for absorbing all the various Greek sects, and uniting them in one great Oriental Church, with the Emperor of all the Russias at its head. Not content with the vast temporal sway which he possesses, the Czar aspires also to establish an absolute spiritual dominion over all the sects and races who profess the faith of the Greek Church. This must be taken as part and parcel of the policy by which he hopes to advance the influence and power of Russia in the East. Having gained his ends, as relates to the holy places, it is said that he has abated all other demands upon the Porte, and that a perfectly good understanding now prevails amongst all the powers at Constantinople. But we hear it still asserted that the armaments of the Russians are going on at Odessa, and that a large fleet will shortly be afloat in the Black Sea. We believe, however, that the hour has not yet arrived at which the Czar will dare to throw down the mask, and to bid defiance to the whole of Western Europe.—*News of the World, May 22.*

THE SEER.

The Seer, the Seer! absorbs my thought—
A man by inspiration taught,
Through whom the Almighty still reveals,
By whom the sacred Spirit seals.

The Seer, the Seer, our Father bless,
Crown him with light and righteousness.

With the pure stream of truth and love,
Each day refresh him from above;
To him thy sacred counsels show,
That wisdom to thy Saints may flow.

The Seer, &c.

Make him to Zion a defence;
Justice to all, may he dispense,
Till gathering millions sound thy praise,
Within her gates, in latter days.

The Seer, &c.

May purest zeal his soul inspire,
Offspring of love's celestial fire;
Benign benevolence cheer his heart,
And kindly sympathy impart.

The Seer, &c.

This prayer for Brigham we present—
Defend him from each base intent,
His household bless, his days prolong,
And daily make his faith more strong.

The Seer, &c.

M. W.